B3,00 PER YEAR IN ADVANCE.)

Eruth wears no mach, bows at no human shrine, seeks neither place nor applause; she only ashs a hearing,

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VOL. VII.-NO.12

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER II, 1869.

For the Religio-Philosphi's Jour. TO THE ANGELS.

DT 1884 L 84715.

agels of love and peace. Tell me, is there no night, re there no weary feet. And is it always light In your sweat her

Is there no aching heart, No dreaful piercing pa'n? Must we from leved once part, And never meet again In your bright home?

Are all your pathways peace."
The I come and to I mb true,
Will all my sorrows cesse,
And shall I live with you
In your onest home
iphia, Pransytrania.

The Bostrum.

LECTURE BY MRS. EMMA HARDINGE

Delivered Before the First Association of Aptritualists of Philadelphia, at their Hall, II, Wood Street, on Friday Eccuring, Oct. 15, 1869.

RUMBER SEVEN.

ted Expressly for the Reason-Pattone by Heavy T. Child, M. D.]

Pather of all, we invoke Thy presence and bleasing here on our council this hour. We know that men have adoted Thee in every age as God. The Illidoo has waited for Thee in lite-long contemplation, of deep silence, in the ancient primeval forests,—in the sacred Banyan crove.

ancient primeval iorents,—in the sacred Banyan grove.

The Exyptian has studied Thee in the wonder fed wisdom of Thy creative laws.

The Persian has adored Thee in the radiant brightous of the firy god of the day,—in the crimison splendor of his sunset glory. The ancient Chaldran has mapped out Thy footprints on the shining shies; the Hebrew has beard Thy voice in Sinai's thunder, and in the still small voice of prophecy. The early Christian has approached Thee as his Father.

In all ages, in all climes, amongst all peoples and in all times, the human heart has sought after Thee.

her Thee.

We know not how much nearer to Thee we may have advanced, but we remember the words of Thy divine teacher of old, that Thun art a spirit, and by the hands of Thy ministering spirits we have sought to approach nearer Thee. If we are right, stay us in the right; if wrong, rebuke us with Thy holy inspiration. We know that Thou art God the spirit, and as such we do invoke Thy presence and blessing on our counseltable but.

No Sciritualist can afford to take a neutral position on any of the questions of the day. He believes that he has received a new revelation despite the taunt of the modern Athenia, "Give us something new." He stands in an attitude never before parallelled on earth, the attitude of one who has received the destricts of religion, with the domonstrations of selence combised—For him there is an universal appeal, and universal teachings. There is no longer a veil of mystery between his eyes and any proposition which involves even the issues of eternity—How does be stand related to the belief in a Supreme Being? Our question this morning involves an analysis of the demonstrations which has received concerning the soul of the universe.

volves an analysis of the demonstrations whee, le has received concerning the soul of the universe.

I have already ventured to broach one of the means by which we realize something of the great Intelligent Being, a Being whose person-slity we never may know, but whose cristence we must acknowledge and do homage to. I say we must, if we follow out the course which we have claimed for ourselves, which we have laid down for others, and prescribed for our role of faith. We will, therefore carefully analyze the evidence for and sgalant the existence of a burnum Being.

You say it is the oblistory and one which has been fought on the battle ground of humas opinion in ancient times, but at must be fought on the following the strength of the stren

human communications.

Hut we seek r a standard of appeal—
light ratherit than the teaching of spirits in
or out of the form. This we shall find in the
great gaspel of sature, the universal book of
the control theorems. The universal book of
the control the consulted but never yet
the control the present of the control that the control the control that the cont

conviction that all we can read in the ures that God has thus written we may ac It is with this purpose that I commenced halysia.

solute conviction that all we can read in the scriptures that God has thus written we may accept. It is with this purpose that I commence may analysia.

I have sait, thus saith the spirit to the churches, 'I believe in God.' Who and what is this God! How shall I approach him? what are my relations to Him? Phose are the questions of the hour. The Spiritualist says "I believe in God, and he goes tack to the darkest days of savagaism and sees the hand, writing that is imprinted on the tablets of the human heart, and then coming forward to the highest conditions of civilization, asks if we have outerown this primal belief. All other thenries, affirmations of belief except those which are written in the intuitions of the spirit, which are an integral part of humanity itself, fall off and sink into the night of oblivion, or disappear in the mists of error. This one belief remains unchanged,—that fandamental question is ever the same in all the revolving changes of time. It remains as fixed and as immutable as the principles of bate, of love, of human affection and human sympathy. Go hack to the fundamental constitution of human naturba, and we find it there. We know that the band implies movement, manipulation; the cyc predicts the nature of human sixth, and, the car that of sound. Every organ of the body demands for its exercise some adequate sphere upon which it shall be employed. We do not ask how or for what purpose there special hunching were incorporated in our constitution. We know that they are, and the fact thet they are integral particularly in the soin and the lact that they are integral particularly in the soin and the lact that they are not proved from his nature, and precised in the mineral particular in the purposed from his nature, and precise in the unitary of the soil and the lact that they are integral particularly in the soil and the lact that they are in the purposed from his nature, and precise in the question of things. You might as well take away the correct some of the universe and bed it mov

ever early to add a. We stand before corrective, revealed to consider, in a new glory of informatility. We but that the glorinos litting fold is navilled.

We have in this first quartition of God, a clusters. The spiritualist cays to the Churchen, "He is not more lived in the most and man God, here Yealer where attribute are here with ristons and man God, her Yealer where attribute are here with ristons of a power. We now have in all conditions. We know it when He ablies upon us in the brightness of the day. We first it in the draname of the sight. We now it when He ablies upon us in the brightness of the day. We first in the draname of the sight. We have it when the ablies of the sight we can divide a sight of the day. We have it when the sight we have it when the sight we have it when the sight we can are sightly to the sight we have it when the although the sight we have it is the heart of pair, and is at the Allands in the sight was a first and error of pair, and is at the Allands it is the heart of pair, and is at the allands it is the heart of pair, and is at the allands it is the heart of pair, and we are regarded to the tonk and will the wear properly likedity upon the earth. We have it has ease they are wisten or a reason of the banger (alla sett he origine of the bod). Her are well as an expension of the banger (alla sett he can be all the office and even the succession of human varial, but as we now seed back for ever the page of weeler and even the result before made in the well-strained that the first remove land, we red on each one brown, the treescaling from the healt first or correction, we have been a single from the fault into of correction, of chaoses and even existing the contract, and there made the inhelitant, the error inhelitation of the first remove land, we red on each one brown, the treescaling we were the early in the chaose and even one we have been and even the earth of the promoce land, we red on each one become been one, the treescaling we were the contract, and there made the wi

Wonderful Curse Performed by SpiritPower.

LETTER PRON C II MATHEMS.

DEAN SILE—We have a new and surcessful holder in the field, by the name of Solemon W. Is well, in this city of New Probabilithia, Ohio, Among the cares cured here. I will mention one of recent occurrence: A boy of thirteen years of ace was brought to him with a wry neck (Toricolla), his head fastened down to his right shoulder by a contaction of the cord and muscles. The professor immediately had his bands upon the boy, raying. "We head the child in the name of Jesus Carist. Amen?" Then attention of his medica, Mrs. Non Lohn, was instantly colled to the raider of his nearly was instantly colled to the raider of his nearly by liveling down her checks, the then and there saw herdeaf boy, for the first time, in ove highest from right to left, sure he was an infant. This is not a solitary case of no left. You may have seen the account of "Resisting the Dead" published in the New York So of the 15th of April last, where the will of the professor entered the house of death and found among other attendants, five graduated physicians present, who pronounced the man dead. He immediately requested them to leave the room, raying if they would obey, the man should be immediately restored to life. It was with urgent solicitation on his part that all were permanded to leave him alone with the subject, who had shown no visible signs of life for half an hour. for half an hour.

for half an hour.

We have seen the above statement ever the signatures of fourteen persons who testify to the above; and further, that the man was restored and dressed himself and wrote a letter within thirty minutes after. The professor rays he saw this man, Cronbam, pursuing his daily occupation one nonth after, at his own house. I think the public aboud know these things, and hope you will publish the foregoing in your vilusible douglats.

Your truly.

C. H. Matiewa.

New Philadelphia, Oblo, Nov. 21, 1860.

HUHAN OULTURE.
Prof. J. M. Barnes will lecture in Will Co., 111, uring December, on "Human Callurg." His advise is New Lagox, Ill.

A TOAST TO THE LADIES

A TOAST TO THE LADIES

SPEECH OF THEODORE TELTON,
THE ARNUAL DIRNER OF THE OFFICERS OF
THE MERCARTHE LEBRARY OF NEW YORK,
ELD AT THE GRAND HOTKL, NOY. OTH, 1889,
IR. PRESIDENT:—In riving at the elbow of
illustrious friend who mode in precedul
mber at my side, preferring to Mr Greeley,
owas apparently taking a nap) but whom
mean to wake up in time to be the next
enor of New York [cheers]. I feel a partial
harmarment from the fact that, sound so the
most of bis views, be its unsound so the
me entrusted to me to-night. [Laughter,
d as I am to confees his general indusence, I
livet permit him in this particular to biss
I cannot exknowledge him to be my
spiruller. [Laughter].

shall not permit into he has particular to ones me: I cannot acknowledge him to be my comparailer. [Laughter.]

Porseveral years, at public dinners in this city, it has been my gentle fate to respond for the gentle sex. But never before has the context taken the shape which it assumes that the gentle sex. But never before has the local taken the shape which it assumes "Woman"; on the present the public has a distinction between a woman and end for his making—adves of man's. But a distinction between a woman and end for making—adves of man's. But a me of ford's making—adves of man's. But a me of ford's making—adves of man's. But and to man's the distinction between a distinction between a woman and end ford's making—adves of man's. But and to much these the finds and the women, and to much these think hadies and the women. And to much these the finds and the women. And to much these twain, like kindred drops, into, none. To this course I am prompted by the distinguished stranger from France, who has been sitting as honored guest at this bard referring to Father Hracitate;—that gradients who has been sitting as honored guest at this bard referring to Father Hracitate;—that gradients are not in the first the serious, in referring to a passage in the takes his title is filling the world with the fragrance of his name. Cheers I in his letter a day or two agn to the American translator of his serious, in referring to a passage in the prophecy of Fizekel, he sake he would take in one hand the sitck whereon was written the amount of Judals, and in the other the stick whereon was graven the name of Epitrain, and with Christian charity would press them both tagether to his breast In like manner, Mr. President, and not with my hands only, I am willing in loyalty to my toast, to put one arm around the bades and the other around the women, and with a more han Christian charity to fold them both sfectionstely to my heart (Great laughter.)

This toast, sir, bids you and me and every man to think at this momen either of his we

tembusistic genilemen who responds over yonder is happily married. [Laughter, I cannot testify in the case of his wife. [Great laughter] testify in the case of his wife. [Great laughter] Sir, it is written that Queen Vashil once made a feast exclusively for women—in the raysl palace. We to-alght have spread a feast exclusively for men—in the Grand Hotel. Three will come a time when neither in a roy al palace on a grand hotel will sup baquet. It complete without be commingling society of women and men. I see at this very board a foretoken of the coming time when nothing will be considered well done unless women hep in the doing of it; I see it in he very fact that this party of men, here assembled, cannot also hacough established by the complete without her seemed a companionable of the seeming their need of a companionable of laterage as the seeming their need of a companionable of laterage. In the his feative has the proper function at this feative has the proper function at this feative has the proper function at this feative has the seeming their need of a companionable of laterage and the his seeming the seeming the red of a companionable of laterage and the his seeming the seeming the feative has been done in not to be a regular treat, but to be a regular goest. [Applause, I list feative his left uncertainty of the laterage and the his proper for the laterage has a chool of alternature but imaginary former—as a cavalende of sweet but visionary shapes—as a cavalende of sweet but imaginary former—as a cavalende of sweet but imaginary former—as a cavalende of sweet but visionary shapes—as a cavalende of sweet but imaginary former—as a cavalende of sweet but imagination rather than in reality. [Laughter,] & Some women are such peculiar beasings that we appreciate them must when they are absent. [Laughter,] But there is a charm even i

er due speeches and more fair Disy, lauss.; (more. What is a lady? My own no-greatly from the Scoich gardener's ver beard the story? He stood water-bt, particular" flower, which a gayly man, passing by, copied and craved.

slady; can I not hav

"But I am the bishop's lady; can I not have it?"

"No; madem, not even were you the bishop's wife." [Laughter.]

That gardener had a very rash and ungelling notion of a lady. What then is a lady? Horse Took, who once chased a lady so far as to hunt her to her ety molegy (laughter) I can not any how much further, (renewed laughter)—wrote that by unimpsechable Angle Saron derivation a lady is a women whole "the equal of her lord." Graticmer, that is the defailtion for me. A lady had wife, "can at the defailtion for me. A lady had wife, "can women, equal with a mass. Now sir, I want to make every woman in the ladd a lady—a lady not by the obsequious verdict of fashion and society; a lady not by reason of her grand house and gay attler; a lady not breause of her daily plusion is Central Fark; a lady not merely as the oreassential appending of a rich man's estate; a lady not any circh man's estate; a lady not a continue of a

MY Dans Sin:—I have read your Joranal since last March, having been a trial subscriber. I think-that acception of a property of the last march of a property bind, and poor in this world's goods, but rich in spiritual faith—therefore I coulose Sin. Director of the last march of the

REMARKS: Descriptother, we will coplines the Journal to you fire, if you work as you have already done, for the promuiration of the philosophy a life—opiritation.

Original Essays.

INDIANA.

MY L. D. WILSON.

For several months past thinking people in these parts have been considerably exercised over the subject of Spiritism. The last State Convention of Indians, perhaps, more than any one thing, started an agitation of the subject, and it has been kept allve since by the advent among us of Dr Henry Slade, of Michigan, the Brothers Davenport and others who apportunity of the subject and it has been kept alive since by the advent among us of Dr Henry Sade, of Michigan, the Brothers Paresport and others who opportunely came here, or from time to time appeared before the public in communication or otherwise, until the public in communication or otherwise, in the public in communication are selected to the public in communication and the public in communication are selected and the public in communication are selected and the selected and the selected control the original selected of the selected control the original selected in the public selected that the ranks of believers in the Phenomena of Spiritian, there are more men and women of special intelligence and learning, than we ever heard before. This is gratifying to believers, but very anonying to the would-be wise men of the times, who cling to the idea of humbug and delusion, which, in times past, have been the silencing arguments of the opposers of this secalited religion. And it is not a little remarkable that orthodox and infide clap hands and juin shoulters in their opp sition to us. Why is this so t These men, calling themselva. Librals, Prec Thinkers, and Reformant are they bound to the secand of the secand night, and these self styled Inberals will herald it to the end of the earth, relying implicitely upon every assertion, and endorse, to the most extreme conclusion, every idea put forth. Pray what is it that promp men to do this? It cannot be a desire to perpetuate the truth, and I do not like to say that I believe they do it maliciously. But I have come to this oneclusion, and I think it applicable to many in these parts, that jugglery so much talked about by professing interials, and the devril argument of orthoxy, are indentical, and I consider it a victory when we drive liberalum to seek shelter under the cloak of jugglery, and orthodoxy have to extricate themselves through the apont of the cloak of jugglery, and orthodoxy have to extricate themselves through the apont of the cloak of jugglery, and orthodoxy have to extricate themselves through the apont of the cloak of jugglery, and not never the control of the cloak of jugglery, and orthodoxy have to extricate themselves through the apont of the cloak of jugglery, and orthodoxy, have to extra case the same and the same of the cloak of jugglery opinions. Some times I almost lose temper or, rather, my central of seasons and the cloak of jugglery and the property of the control of the cloak of

Short Sermons on Scripture Texts. BY WARREN CHASE,

"And the serpent mid unto the woman, ye die; for God doth know that in the day ye rour even shall be opened and ye shall be

"And the expect table must be weara, yearas, or strey, dee; for God does have that in the day pe sel thereef, the year systembile opened and ye shall be as god absoring good sale stril."—Gassais 2: 4.5.

This holy Word of God spoken through Himmedium, a make, commonly supposed to be the Devil, is like all the rest, to be taken literally by all who can not understand it figuratively, and to be believed without criticism, qualification of dissent. It is "apparent from this and other passages that God used the Devil, if not a naske, to coursy His word to nan, which we are required to take as infallible, howevers imperient the medium through which it came, or even though has be the "father of lies." But in this case, so far as dying was conformed, and of knowing good from evil, the saake-devil seems to have told the high. So far as their being

like gode is concered, we can not say. If the narrative is any way reliable, and the Christian theory outrect, the gods are not only all suder, but all old bachelors, and having no women in heaven that we have any account of, we do not see how the act which dam and Eve committed by this advice of the smake, cottled have made them like the gode by which they should have discovered their nakedesse and, be anhaned. Some of the mythologies have accounts of god desires, but the Jawish and Christian have none while both of the mythologies have accounts of god desires, but the Jawish and Christian have none while both et children and a the libble and an account of this kind till after this passionate freak of Ere, we do not see how this could have made them like the gods unless the older heathen gods were referred to, with which both the Jebovah of the Jewa and the Davil of the Christians seem to have been acquainted, and probably the make, too, as he had been an object of wormaily elsewhere according to other historic dates.

What is most tramarkable in this Word of tiod history is, that what Christians term the sinful act of eating of the tree that stood in the midst of the gracien, and should be confused ever shoc, and still be a sin against God as much as followed the circumicad Jewa, or the Feartchanged Christians, and that even this sin can be sanctified as well as permitted by a pricet, so that God will forgive the sinner even though the shame and painful penalties still follow it here as set furth in the perfect Word of God, as spaken by the snake devil.

In our boybrod, we used to wonder if the Ere which God and could have the was really the first women lie ever asw, and if she was really an invention started from the necessity of Adam, who, being made in the image of the three gods, or one of them, was so unlike them as to have necessities they did not have; but after gods, or one of them, was so unlike them so to have necessities they did not have; but after gods, or one of them, was so unlike them so the w

For the Religie-Philosopi A NEW SYSTEM.

A NEW SYSTEM.

Letter (rom G. Hardenstle.

BROTHER JONES:—I am a conetant reader of the JONESI.—I am a conetant reader of the JONESIAL. Especially am I caused to think in the perusal of its pages how well a plan of mine with reference to the names of persons would work. A lew years ago I presented substantially the same plan to an eastern paper, but it probably gained on favor and was not presented to the public. This effort may prove alike fruitlets. We will see. The plan is what Spiritualists need more than any other class, for they are restarted over the earth, equal to that of the Jews.

My plan, as I call it, is to supply the following needs. To illustrate, I will use the following names, etc.

Des.	•	ic.				_	•							-	
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* :	2.						٠.	٠.	٠.	.J.	Bros	VD.	L	M.	50
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	4.	٠.				٠.,		٠.	٠.,	J.	Brov	TD.	L		18
61	5									J.	Brow	B.	G.	₩.	60
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	-		٠.	•								•			

a married gentlemen of 65, and No. 7 is a married lady of 29; but it is to be hoped not the wife of No. 6, for Should flock together."

The above is my idea cradely illustrated, of a need long feit. I feel it in the case of almost every correspondent or author. Besides, it he'rigning down "the dominant male as if as signature is concerned, the Laffer the signature and the superior of the signature in the old way, it would be number twote Mrs. J. Brown, number four, Miss J. Brown. Of course, it would be optional as to the age, but if combas any interest in the writings of another, they would certainly like to have such little fibromation as the age, etc., of the person. But my main idea is, that women shall not be troubled with the writing of Miss or Mrs., no more than mea are with writing Jirs. Besides, Mr. is indefinite as to the married or single state. The advantage of this system will be readily seen. Some may think that the signs following one signature will conflict with those of the many professorably but they can paraphtesize such, as they are but a very few comparatively. Of course, if this idea he sulopted to become generally understood, it will have to be published in book-form, and in this case, I would suggest that it be put in the Manual for the Children's Progressive Lyocum. Herein you have the idea washedstrated. Individuals can think for themselves of the may advantages of this plan, which are not mentioned—space and time for themselves of the may advantage of this plan, which are not mentioned—space and time for themselves of the may advantage of this plan, which are not mentioned—space and time for themselves of the may advantage of this plan, or better give the subject a little thought and treat us with your own pen. G. Hardcastik.

Three thousand tons of cost are used each day in the gas works of London. The aggregate consumption per year is 10, 00,000 cubic feet.

A young indy, eighteen years of age, di recently, at Baltimore, of bydrophobia, produce by the bits of a dog nearly two years previous

THE POLITICAL PRESS.

ties of apiritualists in Reference to Papers Considuity Abusing Thom. these Fapers Constantly Abusing Thom.
In a report of the late Spiritual courention, I desived a resolution in regard to the angenerous manner which the editors of most of the New York papers are in the habit of noticing the phenomenal demonstrations connected with Spiritualism, and suggesting a remedy which al-though retailating in its nature, is by them richly observed, and ought to be carried out, if for nothing else than to teach them charity at their Own storner.

reach them, although they may deem themselves secure.

Let all opiritual conventions pass resolutions and recommend that every Spiritualist shall avoid such judiciations, papers or journals, etc., as they would a positioner; and do all in their power to induce the another and to patensize them and depend upon them are cleaned will soon come over the epirit of their a cleaned will soon come over the epirit of their a cleaned will soon come over the epirit of their a cleaned will soon come over the epirit of their sold continued to the City of New York. There is scarcely a paper, a journal or a periodical published in the country, that does not embrace every opportunity to say something about Spiritualism that is deregatory, and as false as it is uncharitable Editors, preschers, reporters and all who court two with the Orthodoxy, combine in the secretal cry against all who dare to think for themselves.

eral cry against all who dare to think for themselves.

I can sorry to say that the pulpit, from where to all other places, truth, forbearance and charity ought to be promulgated.—Spiritualism has been the most perscently entrypresented and abused: the very facts to the libraries and charity ought to be promulgated.—Spiritualism has been the most perscentled and septic to many the same spirit of perscention that studied Chris, and would now be carried out against others as it was against him, if they dared to push matters to extremes which might recoil into the studied Chris, and would now be carried out against others as it was against him, if they dared to push matters to extreme which might recoil into the studied of the second of Ww. B. Fahnest Lancaster, Aug. 20, 1889.

Voices from the Leople,

Leiter from B. Hill.

Data Sin: "Four Excellent Bills.

Data Sin: "Four Excellent JOUNAL has greet ed me for the jast three months, bearing rich mes sages of love and good will to our undervelope race. I have read it, and circulated it until some of the nümbers are nearly were out May (not bless the JOUNNAL and its learness edit on Long may he live to bless and reform the

Fairfaid, Ohio.

Rs warm: "Dear brother, never mind about the money. We have affixed the letter F. to your name, which signifies free.

Go on, my venerable bruther, preaching the gospil of good news and glad lidings to the berreaved mourners. Tell them that the loved once who have passed from earth life, still live and love those left behind, and will great them with outstretched arms of love and affection, when they, too, shall pass to the other shore.

A. Boggs, writing from Middlefork, Jedlans

"There seems to be a decided apirit of inquiry-here in regard to Spiritualism. We need a good test medium sud ictorer. I suppose our chance taget either is alim, as there are but few arowed spiritualist, and those spoken of above will gene-ally reply that spirits aboud not charge, as they have no need of mosey. Still they will pay the have no need of mosey. Still they will pay the financial could not do briefan his son, Jesus Cartest.

Letter from Mrs. L. M. Sherman.

Letter from Mrs. L. M. Sherman.
Mr. Eutron:—As you have thought my articles
worthy of publication in your excellent paper, I
worthy of publication in your excellent paper, I
word two out.
Should they find their way into your columns, I;
should they find their way into your columns, I;
should they find their way into your columns, I;
shill write more; otherwise, clip my literary wings
till I'm stronger grown.
Your paper cames to our Western abores, bringing us choice food for our hungry souts, and we
give it a warm wiscome, and pray that S. S. Jones,
coltor of the Youwax, may joing live to deal with
so much lavishness, the thought: gems that from
week to week greet us.
Sacramento, (i.e.

REMARES :- We would be glad to

MEDIA; OR THE CHARMED LIFE: BY GEORGE SOMERVILLE

CHAPTER NIL

THE UNKNOWER STORY—MYSTERY.

THE CRADON RO STORY—MYTERY.

Scaled together in the elegant palors of the Haine mansion at Philadelphia, and in answer to a question from Randolph,—the unknown continued the remarkable history of his life.

"Nes. Randolph, Mrs. Ray's life is one of strange visiositudea, ingod, indeed, at times with the a sensing improbabilities of Romance, and to give a detailed account of her life, I shall be compelled to speak somewhat of myself. You are young yet, and I dopbt that a relation of some of the events of my history will prove of some rolute to you. Oh, how my soul at this moment poised, as it were, on fancy's wing, files through retrospections, wast arcans to the blissful period of a joyous happy youth. The spell of the past is on me, and memory like a bird it toose in the skies, filts luck to the rose timed neyday of life. But alsa, a clond reing suddenly casts a sombre hae over the bovizon of my wouth. At an early age I was left an orphan. My mother dying shortly after giving birth to me, so affected my father, who was greatly devoted to her, that suddenly he disappeared from the scene of his great 'screavenent, leaving me in the care of a family in the country, with whom I lived until the age of sixteen, and led her ustle life of a farmer's boy. Ason my mindrived among the mechanic arts, and I longed for a trade or profession. All length of the most street, leaving a remove the profession of the distinct of any face towards the great civity in quest of some particular calling. After the street of the protection of the flished painters, in a moment, my life scenese absorbed in operant gland, and the suppriving smalle of admiration, appreciation, and leaved the production of the flished painters, in a moment, my life scenese absorbed in operant gland, and in the upsturned faces of the proud and wealthy, read the approving smalle of demand under the open street. Pashing around the spacehols and the surface of a hughless flight group of the faces of the proud and wealthy, read the approving smalle of the beautiful

inarents coming in, reveived her gladly to their embrace. Smilling most kindly, on me, they instated that I should accompany them home. The rarriage stopping before a tine large mansion, we were soon usherd into an appartment farmished in the most costly style imaginable. Such, indeed, was the effect of the sudden transition two my leelings, that, at the first, i shrank back instance; vely from that which appeared more like an oriental palace than the simple home of a Phil-sdelphia merchant."

whether plants was a superior to the state of the state o

est. "Come, my man, you have shown yourself brave and possessed of noble impulses. Fear not to speak whatevet you may wish, and reassared that he your wish whatever it may, it shall be granted you." "An orphan, alone in the world, may it please you, sir, "I stammered diffidently, "I desire a trade or some calling by which I may earn an bonest living." "Hissam woul a noble wish, young man.

bones living."

"Bless my soul, a noble wish, young man.
He who has a trade has an estate. You shall have it. The roof that shelters me, shall shelter you. I am a jeweier. This is my store next door. Come in."

the who has a trade has an estage. You shall have it. The roof that shelters me, shall shelter you. I am a jeweier. This is my store next door. Come in."

Thus I was generously welcomed as a member of Mr. Osbourn's household, and there are many incidents that occurred in the ordinary routine of my every day like which I can not even hint at now. I shall, therefore, give but the most promisent changes that occurred is my life, and which seem to have exerted a much greater infenence upon my varied career. Elmira, as the time of my introduction into the family, was yet quile young, exarte where years of agr, and, of course, the deep fondness of a creature love, had cancady desturbed the susceptible tendrils of her young heart. But as she gradually merged into womanhood, often, as I channed to raise my eyes momentarily from the book I may have been reading, did I meet her lessuiful or he of light and love resting on mo; and anoo, when her deslie was to visit the healtre, opera, concert, or fair, oft was I named as her galant and prosector. That we might chance to love mutually, seemed not to have more entered the mind of her food and donting parents.

once entered the mind of her food and dealing parents.

But it was on a lovely eve in the leafy mouth of June, when trees and shrules and flowers of bainy summer, that we wandered listensity together in the calm moonlight of the starry evening away from the city, across the quiet Schuyikill, and along its romantic banks. Entering a small path that diverged from the main one, we proceeded over the velvety green till we came to the trunk of a false tree, which formed, indeed, a comfortable, at least, an invitings est. This, Randolph, is long before art and mechanical skill had matured the beautiful plan of our noble Fairmount Park, with its atractive walks and drives, or ere, indeed the project was thought of. But as we at there, we drank in the with mutual seat the beautiful genery surrounding our rears retreat. Elmirs, by intuition, was awarm admirer of the picturesque and grand, and she gave language frequently to the enthusiam with which the happy vision inspired her posite soul.

"Oh how beautiful is this! How invitingly name to the trunk of a fallen tree, which formed, indeed, a comfortable, at least, an invitings eat. This, Randolphi, is long before at and mechanical skill had matured the beautiful plan of un noble Pairmount Park, with its a stractive walks and drives, or ere, indeed the project was head of twee, or ere, indeed the project was brought of. But as we ast there, we drank in with mutual exet the beautiful scenery surrounding our real retrest. Elimits, by includion, was insured to earlie the restless mind, I salled for warm admirer of the picturesque and grand, and also grarilament, pervaded of 1842—1848 than the picture of the enthulium with which the happy vision inspired her societ soul.

"Oh how beautiful is this! How invitingly compiscent all nature smiles. What lovely, aye

divino yews for the inspired rising artist."

"Indeed, a secret scene, Elmira, and shall not be marred by hexperience. I will paint it, but not unit and it is meanibly perfected in the divine of the second of the

now recounted to me the happiness and by the experienced with me since the day I saved her from death.

"But, alsa!" she concluded as her tears now fell wad and free, "father has promised my hand to Captain Ray, and though I do not really, dishke him, yet I know I can never love him with the hasting affection that the real wide obsould ever possess for him she wods. Oh, is it not crue; cruel indeed for parents to act so with their off spring in the relation upon which he much of weal or wee, sorrow or happiness depends. "Yes, Elmira, it is cruel, and nove, it is criminal; yet, my dear, you would not wed a man whom you could hot love. "Willingly I whuld not; no, never, but I love my parents, and, oh; it grieves my wall, that I can not, by obedience to their wrishes, increase their pleasure, their pride in me." "Elmira, my owns west love, graces no more for this., They surely will not persist in such a course when they learn you are so averse to wedding the man you can not love." "Would that it were aiready as you my. But they seem so proud of such an alliance, and determined."

Suffice it, Randolph, 'in the cold, oh! story,

weeding the man you can not love."
"Would that it were aiready as you say. But they seem so proud of sideh an alliance, and determined."

Suffice it, Randolph, 'tis the oid, old story, and have dispraced and soul debasing that even in these ealightened and preteating plous days, this ame sparit of arbitrary legalized production still prevails to an alarming extent throughout the circle of what is elled the better society.

As we entered her fathers house, she was politicly saluted by the captain, who evidently had been awating her impatiently. By the fabe etiquette of society compelled, she returned his salutation courtenedly, and proceeded with him to the parlor, while I sought my study in a remote portion of the building, my mind fished with contending thoughts. Elmira boved ine; she was ready and anxious to lay my life at her feet. But all the broad culf of native station and proud birth rolled glosmily between the poor, obscure orphan, the humble recipient of a strangers bounty, and the lovely, only daughter of the proud Obsourn. Would be, notwith-standing his triendship for me, surffice his pride of hirth, and high station, and the lazzling precapert of we brilliant an alliance of his child with the wealthy and popular (apida forced tears to my eyea. And not to they you, Randolph, with a tedus-account of the hymenial prefinite arises. Suffice it, they were married, and in her fathers house. It was a brilliant, extravagent seene. The proud mansion illumitoed from the howemen to the you, Randolph, with a tedus-account of the hymenial prefinite arises. It was a brilliant, extravagent seene. The proud mansion illumitoed from the howemen and masuire jewich head-diresses of many of the govets, gave them a pecurospie anomarance as they fitted about the cay were of lairies in a golden polace. Elairs, non-cont, though delaided, after much persuasion, and hopping to learn to gone a feet of the produce of the produce of the results of the review of the results of the vertice of the produce of the produce of the produ

colors of the colors of the loveless of the value of heavily, and with biliterest lears the value of the rex have been thus hongelessly blested, sacra fixed to unsativel alliances, and left in the une megenial soil of unreciprocated affection to wither fade and die.

Elimira, another's w.pr., so said the low and the prepare, yet still sake love so. Oh "delusave, dangerous painful state, at thought of the ward, dangerous painful state, at thought of the and in the solitude of my study. I bitterly wept. Long and saidy! I though upon the cruel, the hieldal condition, and at length resolved, so to act, as to effectually prevent all indelency; not to say criminality, in the melanebody them, my freed and long the colors of the

during a turse week's tossing on its unquiet waves, taking in a view of Table Mountain, cover the control of the country of th

place is has the grand old desert, thrilling the very are with the point, of the opinion to the long, long ago, in which to companie with teacher and Crossing the devert, I roamed over the leaving bosons of the Red Sea; powed through despote Russia, with her mountaine of the and strong it enhibests, of many of her post rather; thirde St. returning, Tarkey and the writing circle of the Orient; theck again to listly, I direct the wealthy portats of floone, where once the Cs. are hourstaked, the Eternat City of Italy's fair ellin, whose throne the forgatificit, the gray, held out her are hond, and I hastened to class? It.

the beguiffed, the gry, held out her sair hand, and I hastened to clasp it.

"Florence, be neath the one, The control of the c

24" People in Maine are Talking about raising moory for a statue of William Patt Fessensire, its late distinguished Station. No statue of a patricum has ever been erected in that State.

24. The videot one of of Prince Napoleous and of any Princes Chottled bears a brilling resumbance to the founder of the Napoleous. I practy.

24. New London, Contag has thriving might

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Grand truth A thought from the Central Source of all thought, bearing upon it the impress of Divinity! Man is regarded as the noblest work of God. The mechanism of that star-lit dome, the wondrous regularity in the movements of those brilliant orbs that dock the fair surface of the sky, those grand laws embraced in the formation of worlds and systems of worlds, and the grander of those scenes in the Summer-Land, seem to sick into insignificance before the majesty of m.n. His physical organization, how wooderful in its mix-sp! Then his mind, how towering! how noble! In our contemplation of the nature of man, the Universe of God and the wooderful machinery thereof seems like naught, for it is to the mind alone, that intelligently principle that is incorporated within each one of us, that plans the construction of planets and stars, that assigns them struction of planets and stars, that assign then place in the regions of space, and sets in peration three laws that are made automatic operation those laws that are made automatic in action, and which move on throughout the codlear ages of eterality, unless interfered with by that superior intelligence that brought them into existence. Thus, it is plain to be seen that mon stands at the bead of all created things. And why should be not? It was not our intention, however, in this article to discuss those intricate relations that exist between man and the Universe of Got—we simply desired in our prelliminary remarks to express, our opinion that man stands at the head of all created things, and tel. and set

" ife to only a part of one-stupend, us whole, This se ledy nature is, and God the scul,"

Rhose of a patter is, and dod the meal.

As such, one man bears an intimate relationship with all the rest of humanity. In fact, no truer expression was ever made than this, "God our Father, Neuro our Mother, all humanity our brothers?" Notwithstan ling this, we find disnessition among all classes to become our brothers!" Notwithstan ling this, we find a disposition among all classes to become intensely individualized. "I will do as I choose," says one, "I propose to maintain my multiduality, and will do just as I please in all respects, regardless of others. I will live isolated from the rest of the world, if I desire to—live for myself alone, not carring for the joys or a crows of others, for I am an individualized mains and I wish the contraction of the lower of the contraction of th or a fraws of others, for I am an individualized entity, and I wish to assert the prengatives of the same." Thus we find Splittualists, particularly, becoming intensely individualized, in many places sectarianized, much to their own injury as well as the rest of humanity. We will teach a lesson from Nature.

Look at the large Builder on the top o yonder cloud-capped moustain. For ages it has remained there, a proud monarch, delying winds and storms, and while it listened to the thouseryonder cloud-capped mountain. For ages at has remniced there, a proud mountain. For ages at has remniced there, a proud mountain, delying winds and storms, and while it listened to the thouderbalts sent through the firmment, or any the vivid flash of lightning or winceased the fairy movements of the clouds beneath or her all the pattering of the little rain drops on the falls below, it the cylt to inself, "How mobile and exalted my position?" No chouds obscure its give into the starry firmment—there it stands on its poerfess heights, proudly defing the elements, and maintaining its individuality. Soon the soil beneath it, tired of its heavy weight, resolves to leave. By particle after particle stipped out from beneath it, and allid down the mountain's side, or was wardal away on some genial gale. By and by we noticed a tremulous motion in that huge Boulder. It moves! Watch it carefully, for it is determined, apparently, to change its programme of action. Indic, it trembies—it starts! Behold it, that individualized entity moving-down that mountain side. The next towering skyward, the majustic pine and the thick undertwish, yield to it like the tiny form of an infast before a giant stroke. What a crash! The glasts of the forest full before it, and moving with fearful rapidity, carrying destrection in its pathway, it feally stepped in its weind carer, in a quiet hamlet at the base of the mountain. As it glanced back on its pathway, saw the devastation and ruin, it exulted over its course and its individuality maintains its individuality. Agrapses away, and still it retains the eams condition, doing no good, for it can not, it is to intensely individuality. By and by, we pass by that proud Boulder, and notice a change. Its rugged sides seemed lit up with a happy gonial smile, and its rude heart appeared to beat with warm emotions, for it had resolved to change the programme of action. There was reji-licing them in all nature. To dark clouds moved with more gallant strides; the winds seemed to move in joyous gled, w

quently invited all the elements to act upon it, when lot it commenced to cramble to commenced disintegrating, and by and by it became fire, tich soil. There was rejoicing then, for in losing its individuality, i's desting became transcendentally grand. It now glistens

then, for in losing its individuality, its deatiny became transcendentally grand. It now glistens in the flowers, sparkles in the gloden grain, or moves around in the physical organization of man. Glorious old floulder! once standing on the monutain side, now on a mission of mercy to all the world, olong good wherever it can! Lost at that leiche, pendant on younder not cold cheerfee, in-lated, foreaken, it remains there year after year. It is intensely individualized, too, and refuse to act in secondance with the dictates of justice. "I will not stry," it says, "my individualizy must be assistanted, and here, pendant, I propose to remain." How oold and dismal it books. It freezes the warm gestal nature to losk at it, and sends a cold shudder throughout the sensitive ortanuem. What good can it accomplish there, so intensely, todividualized. "Nothing. We flod, howeverthat it, too, resolves to change its programme of artion." It had heard from the lossibler, and distract to see if algorious mission quild not be opposed lactor in a smill. We noticed a dearre for a change. It reemed more cheerful and transparent, as if a divine mission had commerced by send its beautiful rays into its soul. Finally it havites the subsidies to come and kissi it: entireation has constructed and the contractions of the subsidies to come and kissi it: entireation has constructed and the contractions of the subsidies to come and kissi it: entireation has constructed and the contraction of the subsidies to come and kissi it: entireation and the subsidies to come and kissi it: entireation and the subsidies to come and kissi it: entireation and the subsidies to come and kissi it: entireation and the subsidies to come and kissi it: entireation and the subsidies to come and kissi it: entireation and the subsidies to come and kissi it: entireation and the subsidies to come and kissi it: entireation and the subsidies to come and kissi it: Finally it havites the sunshine to come and kin it; entreate the xephyra to more and throughout arms; prays for the air to breathe upon it a hely genial influence, when lo! another wonderful change The Icide Lades away like a pleasant dream; it dances henvenward to the clouds on a ray of light, and then as it gazes on the grandeur of the arched heavens, listens to the monning of the thunders, and holds converse with the electric elements, it moves around in jyous glee; and, as it travels along on the etherial currents of the higher spheres, we bear it exclaim, "But its mission was not to remain in that dark portentous cloud. It descends to the earth in the form of dew drops, and lights on the hosom of some fragile flower, for a night's repose, dreaming of the grandeur just disclosed to the view. In the morning, as the golden sun rises, it dances heaven went again to the muray cloud,—and, joining the pattering rain-drops The Icicle fastes away like a nicasant dream rises, it dances heavenward again to the muray cloud,—and, joining the pattering rain-drops it falls into the cup of a weary traveler and slakes his thirst. But its brithant coreer does not end there. It joins that moving current in the system, the blood, and passing into the view, it findly, in its career, reaches the lungs, when it is made as red as a cherry, and is freighted with vitality for various parts of the system. What a glorious mission for that Inche-grand indeed! In its individualized, isolated concition, it was of no benefit to itself or humanity, but now, in endless eyeles it will move on, dispensing its errands of mercy and rejoicing that in besing its individuality, a glorious career epened before it.

glorious career opened before it.

A Palatial Revidence stands before us. It, too, is intestedy individualized. For ages it has stood there, returning to open its heart to the cries of suffering humanity. How grand and beautiful in its outward appearance, yet there is an expression of extreme asdeess that seems to permeate every part of it. The doorst had related to turn on their hinges, the huge boils had obstitutely resisted all attempts to move them; the curtains within had pushed back the light and the glorious annahine, and told the zephyrs not to essen near with their offensive breath; the little dew drogs dare not visit the flowers beneath its windows; the pattering rain was never heard on its roof; the wind avoided it as it would a fewering canker; the starn blushed and er heard on its roof; the wind avoided it as it would a fewering canker; the stars blushed and held bick their fieble rays, feating they might touch this individualized monater. Year after year this palses remains unoccupied, for it is so intensely individualized that no one can ap-proach it. It is no bouefit to itself or humanity. proach it. It is no issuest to itself or humanity, ily and by, it, too, changes its programme of action. Its exterior seems brighter, the flowers under the windows and the clambering vines near its addercent to glisten with additional inster. Ily and by the curtains move back and the glorious sanishine enters thereis! The huge boils move, the hinges creak, and the doors open, and then there was great rejoicing. There is pleasure manifested in all nature at its conversion. But that was not all. The weary travelectures its doors and is protected by it from the ravages of a fearful atorm. Grand is its mission now. Its walls resound with the joyous, happy voices of those made glad by its change of programme!

Dear reader, we wish to impress you with a Dear reader, we wish to impress you with a grand lesson now. Remember that you are on ly a speck in existence, but as such you are in terlinked with all humanity in such a manner that you must not become too intensely individ unland and isolated from the world. Remem ber that as a Spiritualist, you should contribut to assist the unfortunate, to obser the down trod to assist the unfortunate, to cheer the down trod den and lift those up lellow you. By remaining a way from lectures even, you strike a blow at our beautiful Harmonial Philosophy, and when you, like the miser, close your purps strings to the wants of lecturers and soffering humanity, you become like that locks, so intanasely individual zed that you are useless. When you refuse to attend lectures, to assist the unfortunate and contribute to their support, like that Palace, the doors of your heart refuse to move, and the windows thereof will not admit the divine rays of becavulence; and in maintaining your indireduality, you will lose it—sink to the lower spheres.

That manginglaps his individuality when

spherea.

That man malaiging bis individuality when he visits the bouse of the destitute, cheere by his presence the unfortunate, contributes his means for the promulgation of truth, and who is willing to march patiently along in the grand procession from the cradle, to the grave, trying to assist others, that were he placed in their conditions or inconstances. tion or circumstances, he would expect some one to lend him a helping hand. The poet has truthfully said:

The B wk of Life will contain your life. Try and have it brilliant with deeds of charity and beried ear stion to the right, ever remembering that your individuality can be rendered noble only by going forth life it he leiche and ji-ining that grand procession which is mwiting on from the cradle to the grave, and as the I cicle jointed the murky-cloud, imparted its sweetness to the daw drop, coded the become of the sweet fisher, slaked the thirst of the weary trivaler—so do you go forth and impart to those less for tun ve than yourself, that waich you can easie, bearing it mind that all your acts are recorded, for even the ground is all memorands and signatures, bearing evidence of your truthfulness to your own higher nature.

Would that we could impress humanity with these "Better Views of Living," and show them that beautiful chain that connects all homanity in one common brotherhood, and convince them that when one link is weak, another moderately strong, another inflexible, resolute and unyleiding, that each is none the lass a part of that mighty chain just unites together the thin-bing heart of humanity and that each one is getting its part, none the less, and none the three individuals and whatever its position may be and whatever its position on the scale of existence. The Bok of Life will contain your life. Try and have it brilliant with deeds of charity and

ALCINDA WILHELM SLADE.

A multitude of our readers were startled at the obstuary notice in our last week's issue, concerning the decease of our well beloved Sister Alcinda Wilhelm Slade.

We were indebted to Bro. Robinson, of Gales burg, III., at whose house she was stopping at the time of her decease, for the intelligence of her sudden demise, and at that date, only had

time to make the usual obituary notice.

Another worker in the spiritual vineyard has

time to make the usual oblitary notice.

Another worker in the spiritual vineyard has passed on to that higher life, the besuldes and realities of, which also has so often portrayed to eager listeners, who have been alike moved by her eloquence and conviced by her lefoquence and conviced by the logic. For exeral months her health had been somewhat impaired, but an indomitable will, aided by an intense devotion to the cause of 'rath, hat her in the lecture field until about a week before her death,—the immediate cuse of which was bemorrhage of the bowels.

It may be literally said of her, "She died with the barness on and the glory of her works around her." She was at the American House, Galeaburg, Illinois. Though far removed from home and kindred, with the exception of her ledoved bushand, Bro. Henry Slade, who was with her through her illows, she received every care and attention from kind physicians and sympathisting freends of her faith. The funeral orallow was delivered by Bro. A. B. Whiting, the well known trance medium, at the Unitarian Church in Kalamacon, her residence. In autoridance with her dea're, lar remains were taken to Alboon, Mich, and interred by the side of the father, unster, and former wife of Dr. Slade. Her bereaved husband, sher and other near hindred, have the heart-felt sympathics of the vast mainted set it is even beyer known and hindred, have the heart-felt sympathes of the vast multitude of times was have known and admired her for her great ability as a public speaker, and sterling worth as a true hearted, noble woman in all the realties of lit.

We are indepted to Bro. Waiting for the par-ticulars in regard to the faneral and burial of

ticulars in regard to the fasceral and burial of Sister Stade.

Many of our readers have had the pleasure of latening to toe eloquent lectures of our dear departed after during the last ten years that she has beauthors to public, and we may be permitted to say that no one has ever given more general surfactions. Her implication has not been conducted to the Spiritual Philosophy, except in general terms; as occasion required, so she was inspired to speak. During the years of our national straight, she was traveling from State to State, speaking to the assembled multitudes of all phases of religious faith, cheering the brave and despondent to mobile deeds in defence of the imperited republic, as well as to acts of Senevolence and charity in procuring necessaries for the sick and destitute procuring necessaries for the sick and destitu

soldiers and their needy families.

When Alcinda Wilhelm prescuted herself
before promiscious audiences in those térrible before promiscious audiences in those terrible alays of our country's trials, all murmars, at other times so common in such awdiences against Spiritualism, was hushed to slience. The barse noble woman received applause and un-feigned respect from all. Her mans will not only live in the memory, of Spiritualism, but with live-ly recollection of hundreds and thousands of men women—patriots of all phases of re-throughout the length and breadth

ountry.

To live such a life and pass to the high phere thus believed, is a boon greatly to

desired.

Such has been the good fortune of one, who, in her early public career, faced adversity and overcome it, in part, by her own intrinsic, powers of endurance, but more especially by her fidelily to the Angel World—a hard of guardian spirity, who inspired her in life and awaited and received her to the spirit home in the Summer Land the moment of her transition.

"LIFE, MOTION MATTER."

Z. Howhore, moreover a preserve.
Z. Howhore, of Jamestowe, Wis, writes as ful lows in reference to the Journal.:
"Your articles on Life, Motion, Mind and Matter, were to me worth lear times the cost of the Journal. for one year."
We are grantified to know that our. (forth are

We are gratified to know that our. (florts are duly appreciated by our readers. Those articles forshaddowed grand truths, which will follow when the proper time arrives. Heary Ward Deceher takes the same prelition assumed by us in, regard to "Mind Diffused," but foolighly ascribes to the effects thereof the name of Holy Ghost. We shall allude to that sermon in due time.

The Career of the God Idea in Mistory. Having Just finished the perusal of the recent work of Hadson Tutte, under the above suggestive tile, we are impelled to offer a word of comment. While source and hundreds of volumes are written which are bot a waste of the materials used, and whose highest claim to notice is the neatness of their mechanical execution, it is indeed refreshing to find one which the good sense of the age demand, and which traits of subjects of a religious character, without the sense of the age demands, and which treats of subjects of a religious character, without the usual partiality, prejudice and cant. The author has presented in this volume, the central idea of all historic religious, and of all sacred books, showing most clearly, that, from the first crude conceptions of Delyt, growing out of the mere contact of awage man with the forces of nature, to the highest metaphysical speculations, the God Idea has kept pace with the culture and civ-itization of the race.

God Idea has kept pace with the culture and civilization of the race.

The universality of the God Idea is disproved by the testimony of missionaries and travekra among races who have no torne of worship, and whose language have no worder representing God; also the popular belief in the pure monohelsts of the Jewish people, is ably confuted by the declarations of their own most prominent and authentic writers. The conflicting representations of God, the Trinitarian myth, and the defile devil of the Hible, form an interesting chapter. In his conclusion the author has shown the false reasoning upon the cherished doctrine of "Design in nature," demiliabing the pudestal upon which theologians have so boastfully reared their authropomorphic deity, and the realm of the unknown, closed against the usily rearch their autoropomorphic deity, and the realm of the unknown, closed against the profunction of crasches inquiry, by the easy postulation of a final cause, the author would ruthleasly expose to the researches of unregenerate erate reason, through the demonstrations of positive science. The volume embraces a field of unusual interest to the thoughtful reader, and though the unavoidable conclusion is more above. or unusual interest to the thoughtful reader, and though the unavoidable conclusion ignores the "divine origin," the darling theory of all the systems of religion which if reviews, yet it will meet a wide demand, and doubtless excite the most bitter condemnation of illiberal religionists, as well as elicit high encomiums from all unbi-

REASONS FOR REJOICING-A

All have rease to rejuce at the rapid promulgation of the principles of the philosophy of like—Spiritualism, with its legitimate results of loosening the bands of actarianism, and the elevation of human character.

We, with many others, rejoice at the rapidly increasing cumulative evidence that the Retuin

we, who many others, reported the rapidly increasing cunnicative evidence that the RELIGIO PHILOMPHICAL JOURNAL is doing the great work in this sphere, designed by its projectoral in spirit-life. We further ripide in the knowledge of the fact that thousands of the readers of the Journal affords to believe their neighbors to become subscribers, while those in grazars are being simply and the special personal affords to believe their hose in grazars are being simply and the special personal affords to be come subscribers, while those in grazars are being rome authoribers, while those in errours are be-

lay payment.

Good friends of the Lottes at have sent us 213 new subscribers during the last week, rang

ow the control of the

No person can appreciate these favors more forcilly than we di. We certainly have teason to rejoice.

In conclusion, allow us to make one request, and that is, that every subscriber make it a special instinces to induce as many persons as possible to subscribe for the Jornard., for three months, on trial, between now and the first of January is at, at the nominal sum of first to exact, Sigh a subscription would be a nice holiday present, to be made by those who are able to do so, to such of their friends as would never otherwise have their attention called as a spiritual paper. If such an effort is made, many thousands of new observiers with the added to our list, the evidences of the truth of our philosophy will be accuttered broad cast among the people, and a desire to commune with loved ones who have gone before, will be awakened in the minds of, and sought for by thousands who have now no faith in its possibility, and be fully realized, expresseding, to the great joy of those whose communion has been severed, sternally, as was supposed, by the so called releatiess distroyer—death.

NOTHING IN LOST.

"Hething is lest. The drop of dew
That trem! les en the leaf or Sower,
Le bet calable to fail now
is enamer's thunder above;
Perchance to shine within the how
That Oreste the sun at fall of day;
Perchance to spark in the flow
Of Aussistes for every.

Nothing lost! How true the thought! In a world of change—constant, coastess change, ret nothing annihilated! A flower to day, gilating with variegated tints! to morrow the esing with variegated tints! to morrow the mildew and demp handrives them from its leaves, to glow with beauty—where? Are these beau-tiful tints has that nestled with so much grace and loveliness on those leaves? If not, lost, where are they? Joined the rast laboratory of nature, there to remain until conducted by little tendrils and a tlay stalk, to the leaves of a little tandrile and a they stalk, to the fraves of a blossom again—there to shims forth as freshly as ever. It is temsoding to us to know that nothing is lost. Our deeds live afterus; they become a part of us. Wastever changes takes place in the natural workl, we know full well that nothing is lost, and that nothing is added to the grand volume of Infinite matter.

of Infinite matter.

EE Societies desiring the services of Mrs.
Bation during the winter december, can address
her is care of the Religio-Philipsophical.
JOURNAL, Chicago

CHOICS LARGUAGE.

CHOICE LARGUAGE.

A writer in the Christian Intelligencer says:

"Boston has of late become notorious for the choice language of its tolialter. At the Temperance Convention, Rev. Messas, Min er, Thompsen, and Usber, freely used 'racals,' 'scamps,' and etc., and it was booped Universalish ministers monopolish doch kind of 'sang.' but Mr. Murray, of Park street church, seems to use a rose with this delectable chase, and vie with them in dispensing this vulgar diction. Last Sunday evening, in aliading to such as failed in presenting fully taxable property, be called them liars and villains."

Well, why should these belonging to the various Orthodox Churches object to the free use of dang-words, or those which express the condition of an actuo, when it is well known that the Bible contains words bearing grist tracemblance to those used in the Temperance Conventin. Use bramination, we find the following passages:

"If a nan say I love God, and hateth his brother, he is a lar."

"Ite that sath I know him, and keepeth not like the larger than the firm."

"He that settle, I know him, and keepeth not commandments, is a har."

his commandments, is a ltar."

"Yo are of your lather the levil, and the lusts of your lather ye will do. He was a list from the beginning."

"Men of high degree are a lie."

"Therefore bearken not ye to your prophets, for they prophesy a lie unto you."

Had not three high digatisrice a right to use the refined language the litble contains? If the Bible is the Word of God, of course, He displiced His worthy prophets to use the language therein contained. Spiritualists, however, tarriy use languages course, and vulgar as guage therein contained. Spiritualists, however, rarely use language as currou and vulgar as that ascilbed to those participating in the proceedings of that Temperance Convention, for they do not find it necessary to do so in order to clearly express their ideas. They can battle with error without resorting to slang phrases, or using those obscene expressions that abound in the writings of the Scriptures, and which an Orthofox would blush to read in his family. It is easy to any "liar," "willsin," recemp," but they mean but little, if snything, if not accompanied with the evidence.

SPIRITUALISM IN CINCINNATI.

The Inquirer, speaking of Mrs. Addle L. Ballou's, chaing lecture, says:
"Mrs. Addle L. Ballou delivered the closing lecture of her series at Greenwood Hall last lecture of her series at Greenwood Hall last night before quite a large audience. She opened with a poem by a disembodied spirit, entitled the "Streets of Baltimore." Then followed an "invocation," after which the fair lectures spoke for upward of an hour on inspiration." She concluded her lecture with the

Bhe o included her locture with this following remarks:

"My like is dear to me, because scattered through the West—parts of that like, and dependent upon it are my children. Therefors I shall lire and labor so long as I can: I have not yet done with you, but having scattered the seeds I want to come back among you in harvest time. I may have disappointed you; you have not disappointed me, because I left you before you came. As One who taught great mortals source than 1000 years ago, and bore all the great torments indirect upon Him, so may I bear my share of suffering. Mest all of our speakers are discouraged. That's Und, the angles are with our large the prediction of our speakers are discouraged. That's Und, the angles are with our large the prediction of the my side, as we are now dyling, nearly the wayside, as we are now dyling, nearly the wayside, as we are now dyling, nearly the before them, and only ask one little worl of encourageous as. The poor mediums call down biesings upon all who cast even one little flower in their paties."

Mrs. Balton closed with an ampost in behalf of the came and of the many suffering laborers in it, and then bade a touching larved! to the malicanc.

After the chose of the locture, Miss Lizzie Kei-

audience.

After the close of the locture, Miss Lizzie Keizer came forward and described spirits in the audience in the manner previously given to the readers of the Exquitien.

HOW AND WHY I BECAME A SPIRIT-VALINT.

Wash A. Danskins, of Baltimore, has publish of the fourth edition of the above entitled work. It is interesting, and finds a ready sale. Brother Danskin stands high as a business man, and is interior to none in a social point of view, and yet is bold to declare his latth in spirit communion, and publishes to the world the evidence be received that convinced him of the immortality of the soul and its power to common with loved once in earth life, after passing to "that b urns from whence (it has been falsely said) no traveler return."

AN INQUIRY.
W Pierce, of Palmyra, Ohio, writes as fol-

"How and where can I find the first chap on disorderly christians. I desire to obtain I will try and send a few cases shortly wh I have on hand, though rather fresh to send-for."

nave on nand, though rather fresh to send, so far,"
In reply to our Brother's toquiry, we would say that he can obtain the first chapter with reterence to "disorderly christians," of L. H. Perkins, of Kansas city, Mo. During the last two years, he has slipped from the political and secular press over three hundred cases of seduction, rape, murder, larceny, etc., committed by ministers of the gospel and prominent church members.

A LECTURE TOUM AND SPIRIT SCHARCES.

BCEARCES.

In connection with Hiram Tayler, of Lenawee
Co., Michigan, a test clarywint and describer
of spirits, Elijah 'Woodworth will visit, through
Dec., 1809, Branch Co., Mich., Jan., 1870,
Stuben Co., Lid: Feb. and March, Lenawee
Co., Mich., and Fulton Co., Oblo.
Addrose Elijah Woodworth, Coldwater Mich.,
during Dec., 1869, and Jan., 1870.

MRS. DR. C. M. HANNING.

The above named most excellent medium's diress will be found in our advertising columns. address will be round in our advertising commun.

Her powers are very remarkable as a bealer,
seer and psychometris. Those seeking for a
true delineation of character and a prophetic
unfoldment of the future, should not fall to give
ber a call and thus oblige themselves as well as
the advertiser.

Philadelphia Department.

..... B. T. CHILD, M. D Subscription will be received, and papers may be this ed at whojemie to retail, at 656 flace atreet, Philadelphia

LIFE -- NUMBER TEN.

the Means of Preserving, Accumulating

The Neans of Preserving. Accumulating the Powers of Life.

An ancient philosopher, inspired by the facts all fround him in nature, and, perhaps, by the spirits of the departed, declared "that the fathers had eaten sour grayes and the childrens tech were set on edge." In every department of fife from the lowest plant up to man, its trans mission from one generation to another is the dra', and o se of the most important steps towards the attainment of conditions favorable for power. The agriculturalist and the horitculturalist are so well aware of this fact; that it forms a prominent part of their studies and labora to accure the basi and purest seeds.

This ecoggid in rearing animals of all kinds, areas fully aware of its importance, and know that their success depends in a great measure upon a proper selection and arrangement of the carents of their stock. It would be well if mankind were as carteful in regard to their own species, as they are in regard to the lower animals. We believe a better day is dawning, and introd to do all we can towards hastening the time when this first step towards the attainment of power in individuals shall be so much better understood and practiced, that its fruits shall be manifest everywhere.

Flinding comeives here do-day-gunder the dis-

of power in individuals shall be so much better understood and practiced, that its fruits shall be manifest everywhere.
Finding omelves here do-day_under the disabilities entailed through ignorance of the laws and carelessness in regard to their fulliment, it is wise to make the best of our orinditiens. We are happy to say, that much as we may fall short of the bronations which our ideas mark out for ma, we can help ourselves fin may directions, and as we do this, life will not only be a blessing and glory to ourselves, but to many others. One of the greatest errory of life is the profigial wants of its power, which is so universal that every man, woman and child is charge able with it. Ask ynofesives, my brothers and platers, and ye bisend children, so often full to foverflowing with life, how much have I wasted this day of the divine energies which kind and adverning parents, our Father God and Mather nature, have been worked upon mer.

When you wake in the morning up-n a led filled with exact attors from your body through the angle, did you rise immediately and op-ning white your appartment, give access to allow-incomposition of the control of the control

measure the power of endurance of man by the dimensions of the cheest.

By a beautiful law in relation to the diffusion of gates when we thus take in a small portion of gates when we thus take in a small portion of gates when we thus take in a small portion of gates when we thus take in a small portion of gates when we thus take in a small portion of gates when we thus take in a small portion of gates when the whole the control of the gate of the

us a grand opportunity to discuss questions which have two often been prohibited. We shall avail ourselves of this, and ask our readers to go with us into the investigation of all things which relate to the welfare of our common humanity.

In the BANKER OF LIGHT, of Nov. 6th, wend a report of no admirable lecture on Homin
cences by our gifted sister, Corn. I. V. Tap-

in the Danner of an attribute lecture on "Itemin iscences by our gifted eister, Cora I. V. Tappan.

It was one of the unst probound discourses we have ever read. We propose to review it, and if we do not accept all of the propositions, we rejuice at the suggestions which is effert. Herein lies the secret of real merit in such casays, for the soul is strengthened in grappling with great ideas, even the sold it may no be able to carry them at once.

We are just as well satisfied that there has been plast termity, and there will be a future eteroity, as we are that there is a present existence. In the clear visions of soid-life, we realize all these things, and could not know of the present without the other, tob. We should be in the condition of II shop Ilerkley and Lie followers, who believed that if things were merely subjective; that there were no realities, either in the material or spiritual, planer. Mrs. Tappan says.

"Readiscences are not memorica. There can be no recollection of anything event or some which the soul has not experienced. There can be no recollection of anything event or some which the soul has not experienced. There can be no recollection or remembrance. It is gowners, that you are an occurrence; not that you recollect an event, last the event is a part of you. It is said that Plato remarked concerning activation of pupil, I do not sook that child, thee thoughts are there, the remnants of a past existence, the owner, but the reterrated in our hearing time, after time, and at the prints knowledge, and doubt not, my friend, whence that knowledge came. My mission is to awakes it, to give that immortal part an opportunity to express itself,—to watch and receive the already ripening fruits of another existence we heard truths retirerated in our hearing time, after time, and, at length, when the germs in our souls had been awakened as that we could perceive and receive them, we have been astonished that we do not be a success of Modern Spritualism, lies in the fact that aporties know how to pres

bow to present the truths in humanity that shall a wasten the dormant perceptions of the soul.

If a Lappan 1945:

"It backs could make knowledge, you would long ago have because paster and clearning, are would long ago have because paster and clearning, are would not be waiting to the glumps of apply from the fife inmental." It was the apply that the paster is a property of progressing the control of the property of progressing the control of the property of the paster is a state of the grift of a temperature of progressing the control of the print, and it is the property of the pro

bettle and butterily do not aspect to have any consciousness of the name from whence they spring.

Let us in our J survey through life, sick for wisdom, ask for knowledge, sant in caimacterant secretity, want for the infolding hight which shall coare to us, confident that the broad and beautial bassais disturbedge on which we now stand, will be continuedly as deneal and strengthened, and we shall go forth, clothed in the radiant beauty, that wad one which is profitable to direct in all things. Spiritualsen sheefs its mild and radiant light upon all truth everywhere, and when it fills our souls, it gives us a freedom to ask of Nature ansural us, the angula show us, and our Pather Himself.

To connelsusmess of a past and a future eterative, or, rather, an eterative which must be both, is the most consuling that can come to the human soul, not as renorving any reponsibility, bit showing us that we wall in the universe as goods—children of our Pather fold and Mother Nature, allied to both now and lurever.

morning and there was no one within sight We did not suppose it was our home, though he was an intelligent animal, as we aball show presently. That evening, at a small circle, we

morning, and there was no one within sight. We did not suppose it was our horse, though he was an intelligent animal, as we shall show presently. That evening, at a small circle, we had this sentence spelled out by the raps. "My dear Jenry, did thee best me call thee, this morning?" I remarked hast bessed some one, and the response from the spirit was it was me, and the response from the spirit was it was me, and the manne of the dearly loved spirit was spelled out. We were informed that ere long many other spirits would be able to speak to us, a prediction which has been fulfilled. We recoilect seeing an advertisement which for want of proper punctusion, read as follows." Wanted a coachinan to take care of a pair of horrest of a religious turn of mind."

Our excellent old house, Din, has often reminded as a follows a well to turn into the year and ignored the highest will be the spirit with the spirit will be sufficiently as well to turn into the year and ignored the highest will pass by the meeting dones and make meeting to go in. Princips, the half reconding beast now that there were very lew wagons on the attents on Sundays.

It is about spirits indication dogs, we have known oversal instances where they have appeared to see spirits. The 10th Princips of the print mentally, to punch his tall. It had scarcely formed the lost in his mind before they were having womerful physical in unifications. There was a little dog present; he requested the spirit mentally, to punch his tall. It had scarcely formed the lost in his mind before they were having womerful physical in unifications. There was a little dog present; he requested the spirit mentally, to punch his tall. It had scarcely formed the lost in his mind before they were having womerful physical in unifications. There was a little dog present; he requested the experiment was tried by others, and repeated, in the product it would be very rain to deny that they and many other autmidiante linfasenced by spirits. We are well aware that the power of spirits to c

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munications from the Faner Sife.

all give His angels charge conver

FRANK'S JOURNAL-NO. 39 KCIS B. SWIFE, OF BALTIN lemanti Lemmen.

Immanuel Lemmon. I am Immanuel Lemmon. I am Immanuel Lemmon. I lived in the reign of Charles II, and had a situation in the Cutoms. Born of a good family, I moved in good ascety and had every opportunity to become a useful citizen, but a faulty elucation swayed my course through life.

During the time of Cromwell P ifit mism prevalled throughout the land, making few. on verts but many hypocries. When Charles came, what a change flashed over the realm! I was then in my first class in college, and well remember the delight manifested by every one.

then in my first class in college, and well re-member the delight manifested by revery one. A wall of separation had reared itself between church and people. The clergy lorded it over them with a high hand, and all stood is few; but now all saw that their authority was at an end, and the reaction was wonderful. Nobody went to church except a few superannuated old women, and the clergy were unanimously dis-

pised:
All this had a prodigious effect upon public
morals. Even the semblance of purity was disregarded, and corruption had free course every-

where.

It was in such a school that I was brought
up. You can form no idea of the temptations
that assalled me on every side. Hardly had I
made my mark in college, as a bright student,
lectore invitations cause from all the adolity
and gentry around, to accept their horpitality. meant also indulging in every species of

ce. How could a young man like most prepo

How could a young man like may of preparessing manners and some acquirements, resist such appeals to his vanity? At first, I acted understone restraint, for my mother's councels were not altogether forestoren: but after awhite I haid the retus aside and plunged into every kind of dissipation. How I now mourn over this. How memory calls up many a post I rusned; many a family's peace I destroyed; many a youth I led frotts the path of rectitude, bringing arrows upon father and mother. Heterote my marriage, I should if there was a more corrupt young man than myself.

I had fallen in love with a young lody, the daughter of a nothernan. At first, the family object d herause of my dissipated character; but I promised reform, and for all matter objection was made. It was not many the mount of the many pattern of propriety, sand the girl, and determined to derone and the first in the family object of herause of my dissipated character; but I promised the mounts his began to fail, and I longed for my former companions. What team this caused Elias! Her nature was no refined that even anything like contiting a religious duty was painful to her; what, tuen, to be tabl I had corrupted an innocent girl, who waited upon her! Never did I witness such polgrand distress as when this cause to her knowledge. All her finer feelings were so shocked that sie fainted away. Her health began to fail from that mounts: her mind gave way, and in less than a year the grave received her.

I knew that I had caused her death by my wickedness, and for a " ng time my angulah was than a year the grave received her.

I knew that I had caused her death by my wickedness, and for a " ng time my angulah was than a year the grave received her.

I knew that I had caused her death by my wickedness, and for a " ng time my angulah was than a long amaid the many allurements of hie; and ris a knew months I was the same as ever.

I knew that I had caused her death by my wickedness, and for a " ng time my angulah was them long a mad the many allurements of hie;

d how to use a plant then but little known houldadons.

me I went rejoicing, and well supplied what I wanted. A lew drops of the den was given every day, and a month without perceiving any effect, but then a re appeared. Her step was feeble; her togan to take; her appetite was guse; res lost their brilliancy, and no one could y recognize the beautiful woman I had cd. The most eminent physicians were listed, but all their knowledge could not her case. Granually she faded away, and a than six months after I began my sitack the citidel of life, I saw her placed in the

file.

What now was my condition? Did her death toduce the happiness I looked for? While my ork was goleg on, not a pang of remorae vision by become I looked on, counting every y as the poison stole away her life; and how gloaded over her, as day by day I witnessed to fletta, and when the comis lid was closed, I oked on playing the hypocrite, but inwardly ording.

red from the funeral and sought my at hardly had I thrown myself upon the on there stood my wife just as I had first her, resplendent in her bridal beauty, ished, and then appeared as I had seen

respire.

Here was a least I could but understand; and daily was this leason given. I now became so most wretched man that lived on earth. It attered not where I betook myself, at home in y chamber, in the parior; in others company, the street, at church; no matter where—preely at noon, my wife was with me, and always

presenting the two asp the second with a free

presenting the two aspects, the first with a smile, the second with a frown. I strove to basish the thought, but in vaic. As the hour apprached, a tremor seized upon me, becoming worse and worse every day, until I slirly groaned as I knew the hour approached. All looked in amazeneam, wondering what demon prosessed me, for a belief in such beings was then immoral. I dared not speak of what I me, because that would excite scepicion. I must therefore bear my punishment in silence. About this time, my means of support becoming low, I was obliged to look about for smething, and by the aid of friends, obtained an appointment in the Customs. I hoped, too, that an active life would bring some relief; but there was no relief for me—punctually at the hour my wile appeared.

The clerks around me looked on in wonder to see a man, at a certain hour every day, become paralyzed with fear; gaze on vacancy, then, suited to move, and not able to speak:

This continued for a whole year; not one day's respite in all that time. I fluman nature ould not stand this. Gradually my health gave way—I could not stand at the office, and an other filled my place. I verry set in: I was

other filled my place. Poverty set in: I was herased by creditors; could not say my board; applied to my wife's father for relief, but was relused—was threatened with capulation, and cut my throat.

In committing the last act, I had no fear of a tuture state, for I believed in none. It was with me had been entired indifference, for I had studied and the had been entired indifference, for I had studied and the had been entired indifference, for I had studied and the had been entired indifference, for I had studied and the had been corruption among the elercy and other professions of keligion, I could look upon it only as a mere farchgot up to give saleries to those too byt ownork for a hiving, and to give power to the government. This was the case with all nutions. Then if I looked to the lible, what proof could be brought to sustain its claims? It began and ended on human testimony. If I looked on nature, she told one unvarying story. The bearts came and how and die, and there is the end. The grain sprouts, leaft, blussoms, ripens, dies. The spring becomes the rivulet, the rivulet the river, the river the ocean, the ocean passes into vanor to return in rain and refresh the springs. The berds rear their young, and so on forever. In the floral kingdom the same law ripevalls. Everywhere, throughout all nature, the same, Chaxon is that universal law, thought all this over and over again, could see no exception throughout nature, and therefore why should man bean exception.

I opened my eyes upon a vast dome alwey, dark and dismal. In vain did I try to piere flow the should be an exception and throughout nature, and therefore why should man be an exception.

I was not always the sum and the weak of the property of the state, and it was in the midstance, and in its midst appeared in which and the property of the state, and it was not always to the sum of the same and though the same and though the same and the same

MODERN SPIRITUALISM

hirange Story of the Mineteenth Century A hirange Story of the Filanteenth Century, A YOUNG MAN AT WATERTOWN CLAIMED TO HE FUNGENEED OF EVIL AFIRITH FOR TWESTY YEARS, AND HOW THE CATHOLIC PHEESTS HAVE HEN TRYING TO CAST THEM OUT.

Ma lines (Win.) State Journal.

In our State items, the other day, appeared a

In our State items, the other day, appeared a puragraph to regard to some strange doings at Watertown—the demoniacal behavior of a young man there alleged to be possessed of evil spirits, and how there had been priestly attempts to cast out the covila. One of the editors of the Hilwateke Visconsin has been to the scene of these transactions and inquired into the case, and wen publish most of has report of what he as seen and heard, making a story which reads more like a record of the "dark ages" before the time of Lether, than like a story of the enlightened Nineteenth Century.

The Wisconsin writer went to Watertown, Friday, and, in company with Mr. Sleeper, the capt is greatly and in company with Mr. Sleeper, the copt agest, Mr. Coe, of the Republican, and Mr. Harch, the artist and interpreter, went in the evening to the home of the young man, whose name is Seige, in a small wooden house east of the depot, where he lives with his family, consisting of a father, mother, three hoys and tree girls, searly all grown, who are of the poorer order of terman peasantly, and canse from I orderania, in North Germany. The account of the visit, somewhat condended, is as follows:

poore order of German pessantry, and came room Ponderania, in North Germany. The action of the visit, somewhat cundensed, is as follows:

We found the young man, Seige, in his shirt sleeves, sitting by a little old pine table, trying to polish his fore with a ratur. There was a prayer-book and three or tour old dirty bead charms on the table, and a shilling picture of the order with a debt and a shilling picture of the order with a debt, and a shilling picture of the order with a debt and a shilling picture of the order with a debt and a shilling picture of the order with a debt and a shilling picture of the order with a debt and the bottom, bringing in front. The young man is a slight, simple, light-haired, nervesses shooking youth of his "game teg" and withered, twisted mand. We took out: seat on a pine stool beaide him at the table, while the old folks and the four grown girls stood grouped about, with open mouths and staring eyes, ready to rehearse the wooderful history of the devile and the first care with the same and the first own of the devile we give with literal exactness.

About twenty years ago, when the young man was but three years of age, his next older sister found a deck a egg with a small planhole in it, deposited under a tree near their coor. Sho brough it in so lightmother, who told her to take it back. After putting the egg under the tree again, it was picked up and case by their old house dog, who was immediately attricken blind and ranging with madness. The dog was quickly killed, when the little girl was asked with similar bilandess and speaws, and taken to bed. Bile lingered out a war in blindess and agony, till relieved by death. The boy, Carl, was then immediately attacked with-siminess and paralysing pains, continuing for months, and carried with similar bilandess and speaw, until the continuing the months, and carried with similar bilandess and speaw, until the continuing for months, and carried with similar bilandess and speaw, until the continuing for months, and carried with simi

He sked out a teelble existence for the six years full main a when the dishultest agencies seem to

following, when the disbolical agencies seem in have come let and get the upper hand of him entirely. He would now be suddenly taken with contortions, patilize ground the beds, Jerk-with the property of the teeth, Irothing at the mouth, and house of most malignant hatered. He would hothe the thrown violently on the ground, and strike at all who apprached biant. He would often be thrown violently on the ground, and strike at all who apprached biant. He would have been seen at the strike the world with the strike the seen of the cost in God's name, or others would for him, and sometimes appear the raging demons thereby. These spells occurred at irregular intervals, birn with a forger rost and physicing better by. These spells occurred at irregular intervals, birn with a forger rost and physicing better by them is the old country, and in the spring of jo, they made across the big waters, and found their way, where they are.

The waters. Soon after their arrival in Waterstown, one of their little girls, a pretty, confiding little miss of sixten, was put to living in the simply were they are.

The simple creature became the victim of her minister's passions, and in due season she bore a living crivinece of her misfortuse to her father's home, and lives on connectedy at home with a continuation of the continuat

recently lost in the Vermont Legislature, by of 193 against 12.

There are now 550 young American students at German universities, and upward of 1,000 American youths and gris attending the higher schools and educational institutions.

For the B-ligi - Phi MRS RETSY RALLON

Apprication over Twenty. Years of Age. BY MRK PUBLIC C. SIMMONE

DRAM SIM:—The account of Mrs. Birney, of Obio, in your Journal, of Sept. 5th, reminds me of a trance speaker I once knew in Grown Polat, New York, a Mrs. Betay Hallou, then a resident of that place, and a member of the Baptist church. The first time I beard her speak in that condition, was in the summer of 1832 or 32, one or two years after the great religious excitement of 1831, on the bloover of Lake (Champhain, it was in the Baptist meeting, house in Bridgeport, Vt., at the close of the forenom services, that she made a most earnest and affecting exhorts the state of the forenom services, that she made a most earnest and affecting exhorts the state of the things of the thouse, and others the took a text at that time. Those near her thought she had fainted and trid to restore her. Some were passing out of the house, and others replied to the state of the state o

Edenton, O. SPIRITUALISM IN MUNCIE.

Prem the Meater Times

On Monday evening last thouse News was present by special invitation, at what is called-a Spiritual Seance at the residence of Prof. J. H. Powell, in this city. The occasion of the Grance was, as stated to us by Mr. Powell, the fact that Mrs. Powell wise of Prof. P., had lately been "developed" as a "lancing medium Mrs. P., acting under the gitislance of a deceased Indian Chief, named "Silver Arrow" would exhibit the proßency as had acquired under the spitualistic tutelage of aforesaid it. A., dressed in full Indian () costome. We reached Prof. P.'s residence on——street about serps o'clook P. M., and were met by him at the door with a kindly welcome and were soon "made perfectly at home amidst a small orderle of our citizens—maic and female. As a preface of what was to follow, Prof. P. informed us that Mrs. P. had never attempted to take one step in dancing in her normal condition, and was utterly-incepable of performing what she was about to perform in and of hereil, and had not self confidence sufficient to even whetrake it. Of the truth of this statement was, of course, cannot sprak. If it is true, what followed was stranger and remarkable, even outside of all pplicitualistic

and remarkable, even outside of all spiritualistic theories.

In a short time after our arrival, the room was comfortable filled up, and Mrs. P. retired to an adjoining room, accompanied by other ladies, to drues for the saltatary accricies which wars to follow. Those present were then requested to a form a circle," which was done by all joining hands. In a few moments. Mrs. P. re-appeared dressed in red "Bloomer" pants, Garthaid waist of same color, both being trin.

med with beeds and fanciful work. She also jained the circle, and strond palescent for a few moments. Shortly her breast began to have, ber face and hands began to taying to have, ber face and hands began to taying to have, ber face and hands began to taying the tree of the strong and her eyes to close, so that, To very few moments abe had apparently, passed from a state of Vull consciousnes to one of utter unconsciousness. Mr. Miller of Winchester, then struck up a familiar tupe on the wrillis. At drist Mrs. P. or wherear or whatever was animating and controlling her body, did not seem to notice the harmonious sounds. Then her times the surrous slowly in the direction from whence these sounds came. Then her feet began to move, at first very about, then more vigorously and rapid, until finally she dashed off into a sort of vigorous combination of the bichotische and Highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every part of highland Filing, her feet hands and every law and highland filing her hands and highland filing her hands and highland filing her hands and highland hands were very law and place hands hands and highland hands hands hands were very law and place hands hands

for the Religio Philosophical Jaureal AUSTIN KENT.

"The Reliev Phenophical Jacreal AUSTIN KENT"

"Do Unto Others as ye Would that Others Should do Unto year."

Brother Johns.—Will it he asking too much of you to publish another appeal in behalf of our suffering and needy bother, Austin Kent, ct Stockholm, N. V. I received a letter from Brother Kent a few days ance, containing a number of circular, briefly stating old explorable and unlord-unate condition as an invalid. Please allow me to quote from lotth his letter and circular, that betweenough the necessity for help. He says in his absolute necessity for help. He says in his letter to me that "it harts me (Kent) to take money from the poor: but if any bidy can spare me one, five or ten dollars, and not judgers themselver, I am most graterial for it. " " I have often thought that if the radicals knew my condition, they would not soo me suffer for temporal necessities."

He farther says that the appeals written by Brothers Walker and Sherman in the Journat, "Thirty Red collars, which has relieved me moth), with what has come from other lowers."

We would say to the Spiritualists, and all who may have a good supply of the "milk of human kindaess," that a fice opportually is now presented to these for doing an act of kindaess that will bleas the giver as much as the receiver, and make light the burdens and trials of a life of pain and suffering, now being horne by a brother mortal,—

antin Kent. Austin Kent.

soffering, one being home by a brother mostal, Austin Kent.
Sprittualist, as a class, ought not to be selicable who are stways ready to expatiate upon our glor: One of the selicable decease of the selicable of the

is always the most potent in keeping the "wo! from the door ".

There are many is our make who are needy an deserve to be aided by those who have the when with to give had I have no doubt that many woul-cheerfaity give or this world's goods to those the

Barre, Mass., Nov. 20th 1809

Next Christmas Eve is set for the marriage of some five handred cousins in New Hampshire se after that date the lutermarriage of first co

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Our Tour in Michigan-No. 6.

On Teer in Michigan-No. 6.

On Teerlay, Oct. 49th, we left Detroit, via

G. R. R. to Bidgeway. forty-one miles by
private conveyance, to Almont, Lapier County,
twenty-seven miles from Ridgeway. For miles
we rode over one of the bed, natural Highways
we ever naw, a ridge of ground several feet above
the level of the country, making a fife, jublic
read.

we ever saw, a ridge of gr sund several feet above the level of the country, making a fife public read.

Our home while at Almoe t, was with the angels in the house of the Bristols and Andrews.

Almont is the venter of an earthly Elen,music more beautiful by the cultivation and development of the soil through the angel man. Fruits of all kinds abound, including the fruit of the tree of knowledge of good and evil, and woman is there also, with her hund to plack the fruit, and eat it. Bless her dear coungeous sful, what would we have been to day, if she had refused to plack the fruit and eat it. Bless her dear coungeous sful, what would we have been to day, if she had refused to plack the fruit and eat it. "Now the serpent was more subtle than any beast of the field which the Lord God had created.—Gen. 3rd her of the first his serpent is their development of the server was to lead them up to a knowledge of a lutture cristeace," and the burstless of the server was to lead them up to a knowledge of Nature's God through nature's large of Nature's God through nature's large of Nature's God through nature a knowledge of Nature's God through nature had been the first the nature of our claim of the server was to lead them up to a knowledge of Nature's God through nature had been been before it can be enjoyed by the soul. The world our sider Brother Jesoa, are applicable, and we quote them. "The K'ngdom of God is within you," and we must work out our own salvation.

We read many characters, with marvelous correctness, giving nanys fine tests of spirit life and presence, among which the following are worthy of a place in the Frontier Department. 1st. To Mr. Il., alter reading his character; we said, "we see you at niecten standing in the midst of a group of men." It is not horsely had. You have except; others are arionsly hurt. Your twenty-third year is marked by an accident and even, affecting you tokely, locally and financially;

spirits, that carried conviction to many who doubted heretofore.

4th. We asked Mr. B. to stand up. We then passed our hand over his persen, when our left hand was attracted to a spat on the right of the back just above the hips, and fastened for a few seconds to the spot. Our right hand then came in contact with the left knee, invide. We at once entered into a detailed account of the came, all of which was confirmed.

3th. By a lady we saw a spirit, described him and was asked what retailouship he was to the woman? We answered prompity, "He is her brother in-law." Correct.

6th. Luther Wright. This reading was in many respect, the most marked of any we gave in Almont, reading the events of a remarkable life of toil, destribing vividy many incidents of a long life, the standard promping and the history of the standard promping in the shall be also be a long life, the standard promping in the shall be also be a long life, the standard promping in the shall be also be a long life, the standard promping in the shall be also be a long life, the shall be a long life, the s

"Yea."
"Were you called of God to preach the g

"Do you believe in a God?"

"Do you know of yourself where He is?
"No."
Do you know positively that you have a fu
ure life!"
"I believe it."
"Do you know it in and of yourself?"

s life?"
I believe it."
Do you know it in and of yourself?"
I am taught it."
That will not do; do you know it?"

"Thee, in fact, you do not know anything cout the future in and of yourself, of your own

about the future in and of yourself, of your own howledge?".

"Well no, not in fact, but we believe it, and teach it as divinely revealed to us."

"Was this revelation made to you, and if so, when, where, and by whom?"

"It was not revealed to me personally, but I was anot revealed to me personally, but I was taught to believe in it as revealed wisdom from God, through his prophets."

"And you accept it as a fact?"

"Yes, id.i"

"Yes, id.i"

"All a deloutusion, revealed humbig, cheat and imposition, without a particle of evidence

"Yes, I do?"

"Yes, I do?"

"All a delivitusion, revealed humbug, chest and imposition, without a particle of evidence to suckain it; 'And for this cause find shall send thin strong deliusions, that they might believe a ite," and we partied, the gentle Wilson, and suitorier; he in anger, we'll a love; each to our work, and then cause the iron horse, with list brasts of fire. We tesk our seat upon his tail, and soon he whistled as into the ancient ext of Detroit.

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Infanticide in England — Discussion on the Means of Preventing II.

From the New Tork World.

Read this article, my dear Christian friends, and ask yourselves if it is not a good paper for Dr. Potter and might belong properly to his department of disorderity Christians. Read the remarks of Dr. Edgabeth Blackwell, and the pious and saintly Rev.Mr. Sallivan, and then compare the remarks of the chairman with the Rev. Soulivan, and thank the "National Association for the Promotion of Social Science," novel as session at Bristol, England, there was, the other day, a very lengthy discussion upon the question, "One infanticide be dimitished by legislative cancium ?"—and as several lackee, maids and matrons, participated in the debate, it assumed, at times, rather a spicy character. How discussion, "The nurder of the newly born children of single women," It being agreed that "Mild murder among marred couples was so small that it needed so discussion." Illegitimate children, it was further agreed, were destroyed "because of the shame brought upon the mother; and because and the heart have confined the shame brought upon the mother; and because the lathers own in the rivided pon to support them." Nier-

asytum for pro-tabilised, nor that seduction should be made a criminal offense.

The chairman witted the association, at the end of the debate, by remarking that "They had spent a whole day in confing to conclusions which all the world had some to long ago. And he night have added that they had left mnotted the two most remarkeds hings connected with the sub-ject viz: that in Ghristian countries infinitely and it is common among Protectant communities and rare among Homes Catholic people.

now what we have been a could not be could leave his wester, tition (log for an infant. They went, tition (log for an infant. They went, they went if Heworld-give them a child, it she sid become a possible a sonave to desined the temporal power of the log has been a cirl. But the prayer seemed to have been a cirl. But the prayer seemed to have been a cirl. But the prayer seemed to have been a cirl. But the prayer seemed to have been a cirl. But the prayer seemed to have been a cirl. But the prayer seemed them. When he was a year old they gay's him toy to be a compared to the contract of the contract of the circumstant of the contract of the contr

quietest play consisted in snapping caps. He grew to be afficen years of age. Italy had resolved to sovers itself. The Pope was sick. If he should die, the Onarch weals be in perfi, and that before the little conere was old enough to defend it! The legal to the church, burned the little conere was old enough to defend it! The legal to the church, burned was the read to a single to the church, burned sucher candlo, and prayed God to take the life of their child and add the number of years he would have lived, this "expectation," as the life insurance men any lot the years of the Pope. The Lord ought to have replied, says the "kappel." The Lord ought to have replied, says the "kappel." The Lord ought to have replied, says the "kappel." The Lord ought to have replied, says the "kappel." The Lord ought to have replied, says the "kappel." The Lord ought to the properties of the Pope and the properties and the properties and child they ever cause to distort the Pope and Child developed the Pope and the Child of developed the present of the present the present of the present the child.

"See h Child land are notosished that free-thlaker present to be at the last arther than believers I such a food."

Oh God, are three Thy children, and did y

The levil is too good, and never had such worshipers as three plus. French Catholics.

God gave the child—shich was repeating his visit to Abram and Saral,—and then, at the request of its parent kindly kills the child.

Childians, can you find such traits of character among the Spiritualists? We have not, and yet it is precedented in the Bible in Jeptha's vow, and the death of his daughter.

Texts for sinners—Pretexts.

When is a toper's nose not a nose?

little reddish.

"Is your master at home ?"
"No, air; he is out."
"Mistress at home ?"
"No, itr, she is out."
"Then I'll step is and alt by the are."
"That's out too."

Connection by a clergyman at a dinner party;
"Why don't they build mills on the Lower Mis-bisply!" Aswer, "Ham it they can't."
Response by a lady of the party;
"Why does the deril never skate?" Answer—
'llow in L— can be?"

DESCLATE.

DENOLATE.

Is the sunlight less golden I wonder
Than in the sweet summers gone by?
Dree the sea in its mucked thander
In sadder toned medalies sigh?
Have the oaks from their green glory faltered?
Are roses less ruddy and white?
Has its picture been shadowed and altered?
Or has it lost only the light?

An enterprising British house agent is vig-county advertising a villa which adjoins Mr. Tea-sysoo a bouse, and its recommending it for the view it commands of the grounds of the poet. The view of the poet is not nerladed in the lease, but is view of the poet is not nerladed in the lease, but is

NOTICE OF MEETINGS.

evening at the usual hours.

Randen, Mr. —Bpirimalsh hold mordings in Pionose Chapsi
every bunday afternoon and evening. Chaldren's Progressive
Lycoum meets in the same place at 8 p. m. Adolphat 9.
Campana, Conductor; Miss M. S. Curtina, Guardina.

BELLET, Win.—The Ppiritualists of Beloit hold regular
Sunday meetings at their cherch at 16½ a. m., and 7½ p. m.
Wm. S Tool, President; U. S. Handliton, describary. Jycous
meets at 12 m. Mr. Wm. Washworth, Ouddactor; Miss O.
Berine, Guardina of Girospa.

Beron and a section of Groups.

Britany, Gardin of Groups.

Britany, Gardin of Groups.

Chetth, badd meetings every bendey at 11 A. N. at Wakeher's Hald. Lycams emains at 12 M, George Cheen, Conductor's Hald. Lycams emains at 12 M, George Cheen, Conductor's Hald. Lycams emains at 12 M, George Cheen, Conductor's Hald. Lycams emains at 12 M, George Cheen, Conductor's Hald Lycams emains at 12 M, George Cheen, ConducBertshers, Hill.—The Spirituals Society bold meetings in

Green's Latit use Spalsy to each month, foresom and overing 165, and 75%, Useach. Colliders's Programt's Lycams.

Creato, N. Y.—Mestings are used in Kramita Hall, Wes. Eagle Stock, every Suesky at 10½ a. m. and 1½ p. m. Children's Lycens myerb at 15½ p. m. Merry Mingraid, Conductor Mrs. Mary Lane, Guardian. Bannerson, Cotts.—Children's Progressive Lycens messes every Studey at 10½ a. m. at Ladyette Mall. II. II. Crea-dall, Conductor; Mrs. Anna M. Meddelrende, Guardian.

after moraling services, Gursa C. — Pregramire Americation hold meetings every Senday in Willie Hall. Children Fregrenive Lycoms meet at 11 a. m. S. M. Terry, Oscience of J. Devry, Gaardian; Mrs. F. A. Fyris, Or. Sci. Charman, Mo.—The Spiritualists of Osrikans, Jasper Co., Mrs. Bold meetings every planning from June G. Colly, Os-Courter, Mrs.—The Spiritualists of Colly, Os-Courter, Mrs.—The Spiritualists of Colly, Os-

s.—The Spiritualists hold means Mail, at 3 and 7 F. M. Spe

congage.

Dorm are Folcher, Ma.—The Children's Progressiv-Lyworn haids its Sunday sension in Marvick Hell, in Down, at 10½ n. m. E. Averill, Onecheep; Mr. A. E. P. Gray, Geardian, A conference is haid at 1½ p. m. — Dr Queer El..—The First Sectory of Sprintaliest, hold their regular gentings is Schradere hall, at 10 o'dlock A. M. the Stat Stands, in each noath. Children Propunsive Ly-

Wednoday studing.
Dos Melens, loves.—The First Spiritualist Association most regularly for lectures, conference and mode such Sanday, in Out Turnbert Edit (see also) as 195 greens at 195 F. M. S. E. Klayes, Outrosponding Secretary.
Freezers, Mann.—The Spiritualists hold mosting every Sunday afternoon and evening in Bolding and Dichinson's Edit. Spacker compact.—Ed. C. F. Zuber Grant pleasary.

MILAE, O.—Children's Programive Lycrum unday, at 1034 o'clock a. H. Conductor, H. unrillen, Sume Tottle.

narana. Ozone, Win.—Children's Programive Lyconin moch skieste at 10 o'clock a. m. Juhn Wilcox, conductor bumpson, Amistant Conductor, Miss Cynthia McLan

date of through.

Philadighia, Pa.—The First Association of Spiritualists at learnessiat Hall, corner 11 and Wood ste. Lectures Standays at 10% a. u. and 7½ p. z. asycam No. 1 at 1½ p. z. E. First Spirithal Charth of Philadelphia, Thompson at. below Freat. Needings Banday at 2 and 7½ p. z. Lycom No. 2 at 10 p. z.

Parittad Union. Washington field, 6th and Spring Garden

Printeal Union, Washington Hall, 5th and Spring Gardon sis, Sundays. Liceum Ng. on S a. n. Loctures at 10% s. m. ab4 7% p. m.

PROVIDENCE, R. I.- The Spiritualists now held the meetings at the Musical Institute hell, Marnet squar. meetines at the Musical Institute ball, Market equat.
PATROTER, Mann.—Lycome Americation of Spiritualish beld
meetings in Lycome likali two Sondays in each mostle. Citidred's Programme Lycome mostle at 10 cited to a. B. Spacker,
for the Commission of the Commission of the Sonday,
Spiritual St. I. F. Greenhan, Lacet 1 and 1; H. B. Sonday,
Partual, GOURS.—Meetings are held at Control Hall corp.
Busday afternoon at 15¢ y tiech. Programive Lycoms at 195¢
in the Percent

in the horseon.

QUIEC, MARK.—Meetings at 2% and 7 o'clock P. H. Progressive Lycum merci at 1% P. S.

RICCHOMP, IRS.—The Principle of Progress hold meetings overy faunday morning in Henry Hall, at 10% a.m. Children's Progressive Lycums merci in the same hell at 2 p. m. Roccreck, its.—The Piret Society of Spiritualisis meet and hits speaking every faunday overlags at 7 o'clock, at Rever's Ball Lycoms movie at 16 o'clock, a. m., in the same hall. Dr. & C. Dona, conductor, its M. Rockweed, quartina.

Mrs. Della Pesis, Garcilia.

Bratrevanta, Li.—Spiritushia Association beld regular
Bratrevanta, Li.—Spiritushia Association beld regular
Bratrevanta, Li.—Spiritushia Association beld regular
Blail, South West corner this than the latency of the control of the c

Wheelet, Guardia.

Thor, B. T., Progressive Spiritualists hold mootings in
Barnesy Hair, corner of Third and Biver extrest at 10½ a. m.
and 1½ g. m. Children's Lyounn at 5½ g. m. Esseres J.

The Company of the Company of the Company of the Company
Treasurer, O.—The Spiritualists of the Since hold regular
meetings at Thompson Content. The Sincers are H Halbert,
B. Stockwell, M. Itali jr, Trustell'i and A. Tilloton Scorelays and Treasurer.

Hall, opp onto Matropolitas I ided, Penagly radia variety with and 7th streets. Speakers congred to the position of the matropolitas ided, Penagly radia are twen this and 7th streets. Speakers congred to Online Speatings. See Speakers congred to Online the Speating See Speakers congred to the Speating See Speakers congred to the Speakers considered to the Speakers consi

k.—The First Seciety of Spiritualide of meetings every Wedensday evening 1)6 leace of R. S. Smith, Scadny S. o'clock 7. 1 of Dr. Hewell.

Hall, when the second of the s

THE DOCTORS AND THE SPIRITS. SPIRIT TRIUMPHANT!

SPIRIT TRIUMPHANT!

The following extract is taken from a letter written by Mun. Mart A. Stoddand, of Kents Station, Porter Co., Tad.:

"I have lately been called to take and treat several patients whom the M. D. a had failed to care. I will here mention one, the case of a young woman who was very sick. Her friends called one of our Doctors first, and then the other. They both called her disease Lung Fever, treated her three weeks, and left her worre than they found her. Her friends then called me. I crasmiced her case, and found her in the last stage of QUICK CON. BUMPION. After I had had her under my cure for one week, her friends met the M. D. a who said they knew that she had the consumption, and could mare be sured. Some two weeks afterward, the learned Dn. Understill, He examing her, and he, too, said that abe was in the last stage of Quick Consumption, could not by cured, and he would not be surprised if she did not live but a few days. Mrs. Stodard, said he to me, 'she can not live; have you any hope of caring her?' I nawared, 'The spirits say that they will care her if we obey their corders.' In the first three weeks after I commenced treating her, she had three large ulcers in her lungs brank and discharge an simout incredible amount. But at the expiration of eight weeks she calle herself well. She will work all days, go to a party at night, dance until the small hours in the morning, take a short map and then get up and be as gay as a bird all day. Allowing herself to be the judge, she is until the small hours in the morning, take a short nap and then get up and be as gay as a bird all day. Allowing hereif to be the judge, she is well, has not an unpleasant symptom in her system, and has taken only alx boxes of firs. Spece's Positive Powders. I gave her no other medicine. To the Positive Powders. God and angels we give the prisse of saving her life and restoring her health."

WHERE IS THEIR EQUAL?

THEIR EQUAL?

K.F. Haven, of Huntlegton, Mass., sends to Prof. Sprayer, the following remarkshie report:

"I feel it my daty toglepart to you what Mrs. Spence's Positive and Negative Powders have done for me. I had suffered with a heredkary liesdacks for 33 years. During no week had I been free from the Headsche in all that time. Two years ago last August, I sent to you and got a few boxes of your Powders, and commenced taking them according to the directions, and am cured, as I have had no liesdache aince I took the first Powder. I had also been troubled with a disease in my bowels from childhood. There was scarce a day that I did not suffer pain in my bow-tis, up to the time I got your Powders. They have cured use of that, too. I had employed many of the best physicians of the U & School, and none of them could tell: what siled mr, and could do me no good."

MUST ONE RISE FROM THE DEAD?

FROM THE DEAD?

Plunebog, Mich., Aug. 4th, 1989.

Pror. Strexx.—Pear Sir: I feel that I ought to acknowledge some of the benealts of the Pailitive and Negative Powders in this place. Well, then, two years ago one box cured my child, one year cold, after given up to die. Halfa bux of the Positive Powders caspd II. 6. Kilbarn of Eryalpeilas, from which be had been unable to work for several years. He took up the half box, went to work, and says he is now cured. Again, a young girl, twelve years old, who had become blind from pain in her head, has used up one and one half box of Positive Fowders; she is now around at work, can read, write and sew. I might give more such cases; but after seeing such eridence if people can't believe, they will not believe "though one should rise from the dead." I should have stated above that the girl was promanced locarable by our skilled doctors of this plaze.

Yours, &c.,

Vo. D. KELLY.

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S

POSITIVE & NECATIVE .

POWDERS. The Magic control of the Positive and Negative Powders over disease of all hinds, is wooderful beyond all presdect. They do no violance to the system, causing, no purples, no nanoesting, no vomiting, no narrostable. New Women and Children first them a siject but a were

Malled 1 to 44 Nos. 14 23 Nos. 41 14 23 Pos. & 23 Nos. 42 Nos. 42 Nos. 43 Nos. 44 Nos. 45 Nos.

End money at our risk. Supt of 54 or more, it sail, should be in the firm of Money Orders, at D iso in Registered Letter.

mail, should be us too many and a should be used to be a second letter.

OFFICE, HIS DP, PAYTON SPERCE, M. D.

Box 5817, New York City,

Li you Drugget hant the Powidern, one you more young to the second letter to be a second your more you also no be PAGO, SPERCEM, so shore directed, Pago 1 alone to PAGO, SPERCEM, so there should be a second page to be a second pa